



THE DAYBREAK

WANKAN TANHAN ANPAO KIN HIYOUNHIPI"—LUKE 1:78

WOKAJUJU 50 CENTS

SANTEE, NEBR., APRIL-MAY, 1935

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ST. MARY'S SCHOOL

It is time to begin receiving applications for girls who wish to enter St. Mary's School next September. We cannot expect to make St. Mary's anything the kind of school it should be without the enthusiastic, determined support of the clergy of the Niobrara deanery. Therefore, we are sending out this letter in an effort to establish a better understanding and greater cooperation. This has been made particularly necessary since the idea of a meeting here at St. Mary's School has been abandoned and a clear explanation of the school made necessary by the changes made this year. It is hoped that the clergy of the deanery will make a special effort to come to St. Mary's School whenever they have the opportunity since such close personal contact is invaluable to our efforts to work together.

It is expected that the question of tuition will not be such a problem as it has been this year since some new arrangements are to be made with the government and all girls who are at least $\frac{1}{4}$ Indian can receive government tuition. In this connection it is hoped that even in these cases the parents should be urged to pay something in addition when they are able since the tuition does not begin to cover the cost and also this would make for greater responsibility. No girls who are less than $\frac{1}{4}$ Indian can be accepted unless they can pay the minimum of fifty dollars a year. This can be paid twenty-five dollars a term or five dollars a month.

We have begun a kind of store system here at the school this year through which the girls can buy some of their clothing and all their supplies. We buy these things at wholesale prices and sell them to the girls for just what they cost us which is considerably less than they would have to pay elsewhere. At this rate the school supplies should not come to more than fifty cents a year. It would be well if the matter of clothing were a little better explained before the girls come. For example, we had several girls who came with three and four pair of shoes, all high-heeled and dressy. They must have at least one pair of flat-heeled oxfords for school. No girl should have more than one pair of dressy shoes and these should be only for special occasions and should last at least one year. Many of the girls have permanently ruined their feet and injured their bodies from wearing the wrong kind of shoes, and oxfords do not cost any more than dressy party shoes. The girls do not need much in the way of clothing. They should have at least one change of underclothing and night clothes. All the girls this year have a dark skirt for wearing with the vestments and middies which we provide and this is quite necessary. We do not allow the girls to go without stockings or at least anklets. From time to time we are able to supplement the girls supplies from gift boxes which we receive. Also, all girls must have one warm coat. They wear inexpensive wash dresses to school all the time and for special occasions they wear the skirts and middies. If possible the girl should have a nicer dress for parties. How-

ever, where this was impossible we have provided the girls with inexpensive voile from which they made very attractive dresses.

In addition to the application blank which has always been filled out, another blank will be sent to the girl wishing to enter. This is for the medical examination. The need of a thorough medical examination before a girl comes to school was proved beyond question by our experience last fall. We shall have this examination checked on when the girl comes and she will receive any treatment or special care she needs. We cannot make intelligent, well-equipped leaders to go back to their people unless we first see that their physical condition is good. Those with serious infectious diseases cannot be here but we are able to help many of them. For example, we are treating four girls for trochoma this year. All girls have had daily doses of cod liver oil and the infirmary has not been used all winter for the first time in the history of the school. The school has recently been held up as an example of health to the rest of the community.

St. Mary's is an accredited high school and that accreditation is continually becoming a greater asset. Everything should be done to keep it. We have a capacity for thirty girls and we should be able to find that many girls who would benefit by the special training they should receive here. We must try to raise the standards of the school to the place where girls will ask to come here as a special privilege. It must not be a school that is considered generally to be "on its last legs". The girls must come with a determination to go through and not change schools constantly. While much can be done in one year, they must complete their course if the influence of the school is to be vital.

We are trying to improve the curriculum and offer more elective courses which will help the girls in a special way after graduation. We have added elementary agriculture, child welfare, and home management. Next year we hope to add piano, voice and typewriting. We want very much to make the girls valuable helpers in the chapels on the reservations. We have classes in teachers training and the girls practice teaching in the Sunday School which is made of about twenty-five children from Springfield. They all have experience in planning and conducting Y.P.F. programs; they all serve on the alter guild and they all take their turns at conducting chapel services. We now have seven girls who are taking their turn at playing the organ for services and they all sing in one of the two choirs. With the present arrangement only the three girls who can afford it take piano lessons down town and that is why we wish to make it part of the school curriculum. If it were taught in the school all girls who had the ability could have lessons for a very small charge, where they are able to pay. There are a number of opportunities here for the girls to earn small amounts of money if they are ambitious.

"Tokeca e tapi kin wicahna ni un kin oya-depi he?"

Jesus hapi kin hed Wakantanka wahoši uwicaši decen wawiwangapi. Iye taokiye token tawacinpi ešta Jesus wiconte etanhan Kini kin he wicadawicayapi. "Wakantanka wicašta tapi kin tawapi šni, tuka ni unpi Wakantanka tawapi ece;" eye cin aki-ktonjapi. Ohinni tona wašihdapi kin hena owicahe makoce kin etanhan cante yuwan-kan ehdakupi kte cin he tehika ece. Easter Anpetu kin he Jesus hapi tuka Kini wo-yakapi kin he oyate ataya wicakahi. Deon tapi kin wicahna ni un kin unkodepi kte šni. Wicatancan kin maka kin ekta kinhde hetanhan u kin ekta. Wicanagi kin is Wakantanka ekta kinhde. Wakantanka Tokiconze en onyanpi kte cin ota yanka. Wiconi decaca kin he hecetuwanjica waštelica wan heca Wakantanka towacantkiye tanka, Christ kici unpi. Wakanpi Odakonki-ciyapi dena ohna, Wotapi Wakan wocon en wokiconze wankanwapa ekta wacinye-unkiyapi kta. Tipi Wakan en mniunkici-yapi eca tona tewicunhindapi kin hena en wocekiye unkeyapi kta iyececa.

If you cannot hear God's still small voice, it is because you are not near enough. Get closer.

We hope to convert one of our buildings into a gymnasium sometime in the near future since the winters are long and the girls do not get enough exercise during the winter months. They come to us in very serious need of physical development and next year we plan to have one member of the staff who is a trained physical education and health teacher. The girls are so happy and enthusiastic about what we have been able to do along this line this year.

We must not give the girls much luxury here as it would be cruel to send them back from such a school. We could not afford an elaborate amount of equipment but we must offer something that is clean, wholesome and attractive. Otherwise we cannot blame them for going elsewhere.

We hope that all of these details have not seemed to lay the stress in the wrong place because after all, this must be above all a Christian School. We want to show these girls that only by attempting to follow the teachings of Jesus and the acceptance of God as a loving Father and ever-present Friend, can they know the real meaning of being alive and joyful.

Although all the household work of the school is done by the girls, they do have plenty of time for play and recreation besides following the regulation high school course as prescribed by the state. They have an hour for games every morning and two hours every afternoon to themselves immediately after rest hour. Every afternoon after final class all girls go to bed for one hour of rest. This has made a vast difference in the girls since it began.

Hoping that I have made some of our aims clear and assuring you of my great desire to cooperate with you in every way, I am Faithfully yours. Grace staple. P.S.—Upon request more medical examination and application blanks may be had.

ANPAO KIN

SANTÉE - - - - - NEBRASKA

Millard M. Fowler - - - - - Publisher

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Executive and Editorial Office, Mission, S. D.

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(THE DAYBREAK)

Wi akenonpa (one year eca) kašpapi zaptan kajupji kta.

Wi wikcemna nonpa sanpa topa (two years) eca mazaska wanji kajupji kta.

Money Order, Mission, S. D., on opetonpi qaiš wowapi askape Rev. Paul H. Barbour yekiyapi kta.

Ikcewicasta oyatepi on woose wan Congress en awicakagapi June 3, 1920. Qa wookiye tona ikcewicasta tunkanšinyanpi kici kağapi qa taku tona iwahowicayapi ešta ohna econpi šni kin hena Court of Claims en kicuwapji kta wowaške wicaqupi.

De woose kin ohnayan Sioux Oyate kin Waaia ošpayepi, wan C. C. Calhoun qa Major Ralph H. Case, Washington otonwe etanhanpi wakuwa wicašipi qa wanna waniyetu wikcemna aktongan yuha škanpi ešta hinahin takuna kihdegapi šni; tka waaia kin heepi šni, ehanna 1923 wetu kin he ehan United States en Petition heca wanji ehpeyapi qa he Sioux oyate kin wookiye etanhan taku tona Tunkanšinyanpi iwahowicaye ešta ecen econ šni hena hduwicakeya pazopi, ho, is hehan tunkanšinyanpi taku tona econ kta ičiconze kin hehan hduutanin kte qa Petition wan Sioux Oyate ehpeyapi kin taku tona hecetu šni pazopi kinhan ayupte kta unkan waniyetu wikcemna ikienya hehan woayupte kin yušan qa Court of Claims en ehpeyapi, Wowapi tanka šakowin en hihpeyapi, wowapi otioyohi omda kekto-pawinge qa wayawapi (figures) heca ecena ojuna, hecen tohan wayacopi kin he wowapi tanka šakowin wanyakapi kin hehan heyapi, "Omaka ota de wowapi unyawapi iye-hantu šni de nina hanske on waunyacopi kta unkokihipi šni." Hecen yuptyenyena kahwicašipi tuka is ake tuwe hena kağapi hecinhan yuptecepina kta okihi pica šni keyapi qa on takuna sanpa econpi šni; hehan Sioux Oyate Waaia wicayuhapi kin hena Court of Claims Wayacopi om iwohdakapi, tukte ohna econpi qa owotanna kohanna yušanpi kta iyecece cin Wayaco kin decen eyapi, "De wokuwa ota yuwitaya yapazopi wanjigjina yapazopi kinhan he ohna eceena woyaco unkağapi kte cin unkokihipi kte do" eyapi ca he ohna wanna Dakota Waaia wicayuhapi kin wokuwa wanji tokaheya pazopi qa Petition he February 16, 1935, en wanna United States Court of Claims en Wayacopi wicitokam ehnakapi.

De wokuwa pazopi kin Wookiye wan Mdehanska en kağapi April 28, 1868, he ehan qa unman is March 2, 1889, Wicanhi Yamni tawookiye henaos en token wakanheja waonspe wicakiyapi kte ičiconzapi tka ohna econpi šni he de on wokuwa pazopi. Petition he en taku otakiya on yuwicakapi kta pazopi tka ataya ieska omdake kte cinhan nina iapi ota kte heon iyadyena tonakeca on wokuwa kağapi he ociciyakapi kte.

Tunkanšinyanpi woiciconze Mdehanske wookiye en qa Wicahapi Yamni wookiye en kage cin wakanheja waniyetu šakpepi he-tanhan waniyetu akešakpepi hehanyan tohan wakanheja wikcemna yamni wayawapi kte cinhan woyawa tipi wanji wicakicağapi qa hehan waonspekiya wanji en ti qa wa-

kanheja hena waonspe wicakiyapi kta hecen eyapi, Mdehanska wookiye kin en waonspe wicakiyapi kte cin de waniyetu wikcemna nom hehanyan woonspe kin inyanke kta eyapi, qa akeš Wicanhi Yamni wookiye kin hen ake is eya waniyetu wikcemna nom eyapi, hecen ataya waniyetu wikcemna tom hehanyan Tunkanšinyanpi wokunze kağa, tuka ohnayan econ šni; Omaka 1871 hetanhan qa 1910 hehanyan ataya waniyetu 40, hecen omaka wikcemna topa otahena wakanheja tonakeca wayawapi kta tka qon he iyawapi unkan 26, 236 henakecapi wicayawapi qa he etanhan omaka wanji en tona wayawapi kta iyehantupi wicayawapi kin 5,785, henakeca wicayawapi; dena wicayawapi kin iye Tunkanšinyanpi en token owa yanke cin hetanhan icupi; Commissioner Report tawa kin hena etanhan woiyawa kağapi.

Hehan Tunkanšinyanpi Dakota waonspewicakiyapi cin on mazaska tona yusotapi kin Comptroller's Report tawa kin etanhan decen pazopi, omaka 1871 hetanhan 1890 hehanyan mazaska \$1,135,150.31, henakeca yusota hdawapi qa 1891 hetanhan 1910 hehanyan is mazaska \$6,662,603.52, hecen waniyetu wikcemna tom hehanyan woonspe on Tunkanšinyanpi Dakota kin mazaska \$7,797,753.83, henakeca Dakota wakanheja awicayusotapi owa yanke.

Hehan akeš wanna wakanheja tona omaka iyohi wayawapi kte tka qon wanna iye-yapi qa ake tona awicayusotapi he nakun iyeyapi, hecen hehan wakanheja taniyohi omaka wanji tona awicayusotapi kin he iya-wapi unkan mazaska \$104.05, henakeca, hecen waniyetu 40 opta hena tona wayawapi kta qon heon yušotapi kinhan ataya mazaska \$24,077,170.00 henakeca kta tka etanhan wanna tunkanšinyanpi \$7,797,753.83, yusota hdawa hecen hena icicawin ehdaku kinhan \$18,090,365.46, henakeca de on waaia wokuwa kağapi qa he wanna Court of Claims en February 16, 1935, he ehan pazopi. Tohan hen yacopi kinhan hehan tonakeca Dakota he iyowaja wicakiciyušanpi kinhan hehan Tunkanšina Owohdake (Congress) hen pazopi kte qa mazaska tona Dakota iyowajapi Court of Claims eyapi ehan-tanhanš mazaska henakeca tankan hiyuyapi kte kinhan he woyušan heca kte.

Taku wanji amdesciyapi wacin kin he, wokuwa de Court of Claims en yušanpi ešta unmatukte eciyatanhan kaešta cinpi kinhan United States Supreme Court hen akta aiapi kta okihihi; hecen eya Dakota oyate yaunpi kin wokuwa de kohanna yušanpi nin ecannipi ešta Tunkanšina en wokuwa kin yuinašni pica šni; iyotan tohan wokuwa wanji mazaska ota en ikoyaka ehan-tanhanš omaka odota yuha škanpi ecee.

Major Ralph H. Case, Dakota Waaia yuhapi kin he wowapi maqu, February 28, he ohna qa Petition wan United States Court of Claims en ehpeyapi kin okağapi wanji iyahna maqu qa en taku sanpa akah pica kinhan owakimdaka cin keye; hehan nakun Petition hen taku tona on wokuwa kağapi kin hena yuieska kah-maši, heon tohanyan oyakalniğapi iyecetu kin hehanyan den omdake. Hehan taku sanpa en akah pica imawangapi kin on decen awicamdupite, Tunkanšinyanpi, wakanheja waonspewicakiyapi kte cin on tukte en wakanheja wikcemna yamni wayawapi kte cinhan wayawa tipi wanji kağe qa waonspekiya wanji en ti qa wakanheja hena waonspewicakiyapi kta eya wookiye en yušanpi; heon kaken imdukan. Dakota oyate kin Mdehanska wookiye kin ohna Great Sioux Reserve, Dakota tamaka kte e oiyute wan kağapi; Minitanka iyohdoke hetanhan wakpa kin ohna oicago, ecen He Sapa kin wiyohpeyatanhan waziyata kiya owotanna ye qa ecen Inyan Wakagapi Wakpa odetka waziyatanhan heci ihunni, hetanhan wakpa kin hutamkiya oicago kin ye qa ecen Minišoše Wakpa kin iyahde; hehan Minišoše wiyohinyanpatahan mini ohute kin he oicago kta kağapi; hecen wita tona Minišoše ohna wanke kin hena Dakota tawapi. Ho, hinskoya Dakota makece ohini wanke kte qa onšpa wiopeyapi kte cinhan Dakota tona wanna waniyetu wikcemna nom sanpa wanji kin, okašpe topa kin yamni wicadapi qa wowapi yu-

tanpi heceena ohna maka ehpeyapi kta eya yušanpi. Iho, taku wake kte cin he dee, makece Great Sioux Reserve eyapi kin he wookiye ohna Dakota kin tawa wicakiciyu-šanpi, heon Tunkanšinyanpi wayawa tipi wan qa tipi wanji waonspekiye oti kte cin dena inyan oahde kiya kağapi ehan-tanhanš, tipi hena Dakota tawapi kta kepe qa mazaska tona on wayawa tipi kağapi kta tka econpi šni kin he nakun wokuwa de en ikoyagiyapi iyecece kepe do is eya tona he ohna hecetu dakapi kinhan Major Case, wowapi qupi kta iyecece wadake, hecen wowapi de tona dawapi kin sanpa oyecidakapi wašte sece epe do.

Hehan wokuwa ehake wikcemna nom sanpa yamni Dakota wokuwa u kte qa tohan ake wanji Court of Claims en ehpeyapi kinhan de iyecen onahon unniyanpi kte.—James Garvie, 711 Douglas Ave., Yankton, S. D.

Bishop Burleson Wokiksuye Ekicihdepi.

New York otonwe heciya Okodakiciye Wakan oyanké itancan hed Owacekiye tipi kin ohna National Council omniciye icunhan Bishop Burleson wokiksuye wan owanyake wašte ekicihdepi.

Bishop Ataya Itancan, The Rt. Rev. James De Wolf Perry ptenyedon wocekiye econ qa yupteyedan Bishop Burleson toni kin on yaonihan wohdake.

Mazašdoyapi pawiyakpapi heca on kağapi. Wankantanhan kin he akan canicipa-wega wan kağapi, he ihukuya anokatanhan ti-ikceya nom ihdepi. Wicoie kin dena akan owapi.

Hugh Latimer Burleson,
1865-1933.

Dacota Oyate ehna Bishop kin.

Christian yewicašipi ohutkan kin en, Waktokahan, wawicašye qa bdetanhunka. Christ taakicita qa taokiye waditaka.

In Piam Memoriam.

The Niobrara Convocation

The Niobrara Convocation will be held at St. Elizabeth's School, Wakpala, on the Standing Rock Reservation, Sunday, Monday, and Tuesday, August 18, 19 and 20. The work of the Church was established on this Reservation just fifty years ago, and a monument will be unveiled at Convocation to commemorate that event.

A. L. Burleson, Priest

Los Angeles—The Rev. Allan Lucien Burleson, pastor of All Saints' Church Oxnard, died January 5th after a short illness. Born in Milo, Ill., September 20, 1856, the son of Solomon Stevens and Abigail Pomeroy Burleson, he studied at Racine College and Kenyon. He was ordained deacon in 1891 and priest in 1893.

The Rev. Mr. Burleson was assistant headmaster at St. John's Academy, Delafield, Wis., 1887 to 1891. After serving at Kenyon Military Academy, Gambier, and the West Texas Military Academy, San Antonio, he spent eight years in missionary work in California, leaving Santa Rosa in 1908 to go as a missionary to Mexico where he remained until 1921, when he came to Oxnard.

Survivors include his widow, Mrs. Ailsie B. Burleson.

The Rev. Mr. Burleson, a brother of the late Bishop Burleson, was a deputy to many General Conventions.

Bishop Stevens of Los Angeles officiated at the funeral service in Santa Barbara.

HUMILITY

Humility is a lowly door
Opened with scanty grace
By lagging rich, reluctant poor,
A sorry populace.

We opened it the other day,
My better self and I;
Heavenly we found the way
For God was road, was sky.

Virginia E. Huntington.

ASHLEY HOUSE CORRESPONDENCE SCHOOL
Thirty-first Quarter Year. January, February, and March, 1935.

The first column after the name indicates the total number of lessons done during the quarter. The other columns give the lesson numbers and the grade attained.

	Done this ¼	Bible (O. T.)	Church History	Prayer Book	Gospels	Acts Epistles
CHEYENNE						
Rev. W. Williams	7	***	* 47 B+	***	45-46 B	A1-4 B+
Paul Little Skunk	1			8 D—		
Frank Jewett	1			9 B+		
Joseph Packard	4	1-2 A—		1-2 B+		
CROW CREEK						
Joseph C. Dudley	7		17-23 A—			
Charles Long Fish ..	3	17-18 B	17 A			
PINE RIDGE						
Oliver Sun Bear	4	***	33-34 D	***	22-23 C+	
Wilson Knee	2			***	28-30 B—	
Rev. R. White Plume..	11	27-31 B+	34-39 B			
P. R. CORN CREEK						
*Rev. J. Paints Yellow	1	***	***	***	***	*A; E5D
Fred S. Soltier	1	23 C+				
George Poor Bear	1	***	***	***	***	A 11 B+
Morris No Horse	2			13-14 A—		
Edgar Brown Bear ...	2			1-2 D		
*Died Jan. 18, 1935.						
ROSEBUD						
Silas Standing Bear ..	1			9 B—		
J. Driving Hawk	16	27-31 A—	21-26 A—	*28 A—	1-4 B	
Samuel Bear	6			11-14 B+	1-2 B—	
Emmet Eagle Bear ..	1			13 C+		
Stephen Moccasin	6	24-25 B+	11-12 A—	18-19 B+		
Alex Dog Eyes	1			1 D		
SANTEE						
Gabriel Rouillard	7	19-22 B—		16-18 C—		
Philip Rouillard	2	9-10 B—				
SISSETON						
Hazen Shepherd	4	9-10 A—		16-17 B		
STANDING ROCK						
Patrick Shields	4	***		***	3-6 A—	
Sidney Bears Heart ..	20	***	27-36 A—	***	26-33 B+	A1-2 A—
Felix Eagle	4			5-8 A—		
John Turning Heart ..	1			3 B—		
YANKTON						
Dan Yellow Hair	1	***		***	4 C—	
George Selwyn	2		9-10 A—			
Silas Arnold	1		1 A—			
NORTH DAKOTA						
Joseph Two Bear	11	***	*47 A—	***	28-35 B+	A1-2 A—
Herbert H. Welsh, Jr..	3	13 A	8-9 A—			
Joseph Douglas	2	2 C		2 D		
Albert Simpson	6	3-4 A	3-4 A—	3-4 B+		
Albert R. Wilson	4	1-2 B+		1-2 B—		
WASICUN						
E. Norman Graves ...	4			*28 A—	27-29 A—	
Elsia Woledge	2		17 B+	18 B		
Paul W. Caton	4	2-3 A		3-4 A		

*** This indicates that the course has been completed.

Courses with examination completed this quarter:

- *50 Joseph Two Bear, North Dakota. Church History. A— 93%
- *51 James Driving Hawk, Rosebud. Prayer Book. A— 92.2%
- *52 Rev. W. Williams, Cheyenne. Church History. B+ 89.5%
- *53 E. Norman Graves, Wasicun. Prayer Book. A— 92.4%

The Warden wishes to express his appreciation of the work of the Rev. Standish MacIntosh of Greenwood, who has taken over that part of the work of conducting these courses which is done in the English language.

Number of men this quarter 38; Number of lessons this quarter 140; Total number of students to date 161; Total number of lessons to date 4886.

Sisseton Mission Wotanin.

Nom Tapi

May 1, 1935, Anpao Kin.—Mrs. Angus Robertson 92 qa iye tankšitku Mrs. Mary Sophia Weatherstone 87 henaos February wi imahed tapi. Omaka ota Okodakiciye Wakan kin en 'tona waecaniconpi kin woyuske hca heca eyapi kin hecedan eced econpi kta kuwapi. Robertson wicowazi kin ataya Okodakiciye Wakan en tiwahe ohinninyan sutaya najinpi kin hecapi. December heehan Sisseton makoce ekta wai qonhan denaos Wotapi Wakan wicawaqu. Sanpa takojakpaku wikcemna, qa takojakpaku qa cincapi ko etanhan wiconi woptecašni qa yutecapi en Christ ikiyedani unpi kta on wocekiye unkeyapi.—Bishop Roberts.

Flandreau Wotanin Kin.

April 25, 1935, Dear Anpao.—Decen datanin kte. Hekta April 19, Good Friday 7:00 p. m. St. Mary's Tipi Wakan unkita-wapi en Bishop Roberts hi. Wakantanka oie qa wicohan ko on oyate kin wounkiyakapi. Koška qa wikoška waštešte qeya Wicayusutapi opapi, napcinwankapi dena tanyan wowicakiyake heon miš sanpa wopida epe. Ecin dena on sanpa wašagmayanpi. Bishop okiya škanpi kin Rev. Joseph S. Ewing qa Deaconess Cartwright henaozapi. Tipi Wakan kin he owicajudan. Mitakuyepi owasin napeciyuzapi.—Henry Taylor, yuotanin.

When home is ruled according to God's work, angels might be asked to stay with us, and they would not find themselves out of their element.—Spurgeon.

THE LIFE OF FELLOWSHIP

The Right Reverend William Temple, D.D. Archbishop of York

"As the Church is one with the Church of the Apostles, so it enshrines the Apostolic principle. The Church is not an association of people who joined together to promote certain theories or practices; it is the historic and inevitable result of the Life, Death, and Resurrection of Jesus Christ and of the consequent outpouring of the Holy Spirit. It is a divine creation, launched into the world by the impact of the Incarnation. It is Apostolic; it is sent. And this is the foundation of all its hope."

Stella Craiger, Oklahoma, thinks Mother's Day should be three hundred and sixty-five days of the year. Here is her favorite tribute to

Mother

You can't buy the sunshine at twilight,
 You can't buy the moonlight at dawn,
 You can't buy youth when you're growing old,
 Nor your life when the heartbeat is gone.
 You can't buy your way into heaven,
 Tho' wealth may hold power untold.
 And when you lose your mother
 You can't buy another
 If you had all the world and its gold.

The Way they Do It In South Dakota

The Madison (South Dakota) Sentinel reports the visit of Bishop Roberts to the Church of the Redeemer, in the neighboring town of Flandreau: The Rev. Henry T. Prael, vicar of the local Episcopal parish, drove to Flandreau last evening to conduct a confirmation service in the Episcopal church there. He was assisted by the presiding bishop."

Trailed By Indians In New York

Bishop Hare, of the diocese of South Dakota, was sent West many years ago as a missionary Bishop of the Episcopal Church. He founded the mission at the Rosebud Indian Agency, and it was his custom to give to each Indian that he confirmed a silver cross of a peculiar pattern.

A few years ago a lady from New York was visiting in South Dakota, and the Bishop gave her one of the crosses.

Some years after that there was a general convention of the Episcopal Church held in New York City, and several Indians were sent as delegates, all wearing Bishop Hare's crosses.

Arriving in New York, they were dazed, and at a loss to know how to find the building where the convention was to be held. But stoically they started out upon the street. Soon after they met a lady, whom they immediately began to follow. Whenever she turned, whenever she went, they went too. The lady became much annoyed and finally thoroughly frightened to find that wherever she went a line of red men was trailing behind her.

But investigation explained it. She wore their cross, and they, seeing it, had believed her one of their number who would surely go to the meeting they wished to attend; so they had taken her for their guide.—The Youth's Companion.

Man and His Shoes

How much a man is like old shoes!
 For instance, both a sole may lose,
 Both have been tanned, both are made tight
 By cobblers. Both get left and right.
 Both need a mate to be complete,
 And both are made to go on the feet.
 They both need healing; oft are sold
 And both in time turn all to mold.
 With shoes the last is first; with men
 The first shall be last; and when
 The shoes wear out, they are mended new.
 When men wear out, they are dead men too.
 They both are trod upon and both
 Will tread on others nothing loath.
 Both have their ties and both incline
 When polished, in the world to shine;
 And both peg out. Now would you choose
 To be a man or be his shoes?—Unknown.

A TRULY APOSTOLIC SUCCESSION

The Right Reverend Frederick Temple,
D.D. Late Archbishop of Canterbury

"Men speak as if Christians came first, and the Church afterwards; as if the origin of the Church was in the wills of the individual Christians who composed it. But, on the contrary, throughout the teaching of the Apostles, we see that it is the Church which comes first, and the members of it afterwards. Men were not brought to Christ, and then determined that they would live in a community. Men were not brought to believe in Christ and in the Cross, and then decided that it would be a great help to their religion that they would join one another in worship of the Father, through His Name. In the New Testament, on the contrary, the kingdom of heaven is already in existence, and men are invited into it. The Church takes its origin not in the will of man but in the will of the Lord Jesus Christ. . . . Everywhere men are called in; they do not come in and make the Church by coming. They are called in to that which already exists; they are recognized as members when they are within; but their membership depends upon their admission, and not upon their constituting themselves a body in the sight of the Lord. In the New Testament, the ministers are sent forth to gather the children of men within the fold, and are not simply selected by the members of the Church to help them in their spiritual life."

AFTER EASTER—WHAT?

ONE OF THE BAD HABITS into which the Church has fallen is the tendency to regard Easter as the climax in the Church's year, in the sense that after that great feast the Christian is not called upon for any very strenuous spiritual exercise until the following fall or Advent. The Prayer Book and the tradition of the Church give no support to such an interpretation. Our Lord's earthly ministry was not completed with His Resurrection. The apostles and disciples were not filled with the power of the Holy Spirit on that first Easter Day. As a matter of fact they continued to be afraid, discouraged, and disorganized. It required our Lord's risen ministry, His Ascension, and the descent of the Holy Spirit at Pentecost to bring order and courage into the Apostolic band. The Catholic Church was not born on the first Easter but on the first Whitsunday.

As the members of the Forward Movement Commission went about the Church the past two months, they found a widespread feeling that this fact should be recognized, and that our Church should be brought to a new consciousness of the importance of the Great Fifty Days from Easter to Whitsunday. Everywhere the question was raised: "How can we preserve the values of our Lenten devotions and carry them on into the days of spiritual dryness that are so likely to follow Easter?"

The answer of the Forward Movement Commission is a new emphasis upon the importance of this period. A new leaflet is to be issued, for distribution at Easter, carrying on the theme of Discipleship into the important days to follow. The general theme will be the same, but the implications of Christian Discipleship will be quite definitely to the sacramental life and to the Christian's social and corporate relationships as well as his individual responsibilities. The sound teachings of the collects, epistles, and gospels appointed in the Prayer Book for that season will be closely followed, culminating in another Church-wide Corporate Communion on Whitsunday, the birthday of the Church.

The extension of the Church's Lenten program into a period that has been too little regarded in the past will be in itself a splendid thing. It means a reclaiming for the Church of a part of her heritage that has been in danger of being forgotten. It is true that individual parishes have stressed this time, culminating in Whitsunday, or Trinity Sunday, or the feast of Corpus

NIOBRARA DEANERY CONVOCATION KIN

1870-1935

1870....	October 5-6-7	Santee Agency, Nebraska
1871....	May 21-22-23	Santee Agency, Nebraska
1872....	September 27-28-29	Santee Agency, Nebraska
1873....	August 8-9-10	Santee Agency, Nebraska
1874....	August 28-29-30	Yankton Agency, D. T.
1875....	September 17-18-19	Yankton Agency, D. T.
1876....	Convocation econpi šni.	(No Convocation)
1877....	June 22-23-24	Yankton Agency, D. T.
1878....	June 21-22-23	Yankton Agency, D. T.
1879....	June 27-28-29	Yankton Agency, D. T.
1889....	September 18-19-20	Rosebud Agency, D. T.
1881....	July 1-2-3	Yankton Agency, D. T.
1882....	September 1-2-3	Yankton Agency, D. T.
1883....	September 2-3-4	Lower Brule Agency, D. T.
1884....	June 28-29-30	Yankton Agency, D. T.
1885....	September 11-12-13	Crow Creek Agency, D. T.
1886....	September 30, October 1-2	Yankton Agency, D. T.
1887....	September 30, Oct. 1-2	Ft. Bennet, Cheyenne River Reserve, D. T.
1888....	September 29-30, October 1	Pine Ridge Agency, D. T.
1889....	September 20-21-22	Crow Creek Agency, D. T.
1890....	October 3-4-5 St. Elizabeth's Church	Standing Rock Reserve, S. D.
1891....	August 29-30-31 Near St. Mary's School,	Rosebud Reserve, S. D.
1892....	September 3-4-5	Cheyenne Agency, S. D.
1893....	September 17-18-19	Santee Agency, Nebraska
1894....	July 7-8-9	Pine Ridge Agency, S. D.
1895....	July 26-27-28	Lower Brule Agency, S. D.
1896....	October 3-4-5 St. Elizabeth's Church,	Standing Rock Reserve, S. D.
1897....	September 17-18-19 Near St. Mary's School,	Rosebud Reserve, S. D.
1898....	September 17-18-18	Sisseton Agency, S. D.
1899....	September 15-16-17	Yankton Agency, S. D.
1900....	September 21-22-23 .. Ascension Chapel	Cheyenne River Reserve, S. D.
1901....	Convocation econpi šni	(No Convocation)
1902....	September 20-21-22 .. Black Pipe Creek	Rosebud Reserve, S. D.
1903....	August 21-22-23 .. St. John the Baptist's Chapel, ..	Crow Creek Reserve, S. D.
1904....	September 24-25-26 Bear Creek	Cheyenne River Reserve, S. D.
1905....	September 8-9-10.. St. Philips Chapel,	White Swan Yankton Reserve, S. D.
1906....	September 15-16-17	Santee Agency, Nebraska
1907....	August 24-25-26.... Trinity Chapel	Rosebud Reserve, S. D.
1908....	August 21-22-23.. St. Marys Chapel	Pine Ridge Reserve, S. D.
1909....	July 17-18-19.... Messiah Chapel	Lower Brule Reserve, S. D.
1910....	August 26-27-28	Yankton Agency, S. D.
1911....	July 14-15-16 ST. Elizabeth's Church	Standing Rock Reserve, S. D.
1912....	July 12-13-14	Christ Church
1913....	July 11-12-13	St. Mary's Church
1914....	July 10-11-12	Emmanuel Church
1915....	August 6-7-8-9	Trinity Chapel
1916....	August 25-26-27-28.... Holy Comforter	Lower Brule, S. D.
1917....	August 24-25-26	Inestimable Gift Church
1918....	August 8-9-10-11-12.. Holy Fellowship Church	Greenwood, S. D.
1919....	September 5-6-7-8	St. Elizabeth's Church
1920....	September 4-5-6.... Most Merciful Saviour Church	Santee, Nebraska.
1921....	August 19-20-21	Calvary Church
1922....	July 1-2-3-4	St. James Church
1923....	August 17-18-19	Emmanuel Church
1924....	August 21-22-23-24.... Holy Cross Church	Pine Ridge, S. D.
1925....	August 28-29-30.... Holy Fellowship Church	Greenwood, S. D.
1926....	August 20-21-22	Christ Church
1927....	August 14-15-16.... Holy Cross Church	Pine Ridge, S. D.
1928....	July 12-13-14-15.... Good Shepard Church	Glencross, S. D.
1929....	July 19-20-21	Trinity Church
1930....	August 8-9-10.... Holy Comforter Church	Lower Brule, S. D.
1931....	June 28-29-30	St. Mary's Church
1932....	August 18-19-20-21.... Ascension Church	Sisseton, S. D.
1933....	July 9-10-11	Inestimable Gift Church
1934....	August 19-20-21	Holy Fellowship Church
1935....	August 18-19-20 St. Elizabeth's Church	Wakpala, S. D.

Cyril C. Rouillard, Convocation Secretary.

Christi, but the Church as a whole has not done so and therefore the work of the parish that has attempted to restore it to its rightful place in the Christian year has been hampered and retarded.

It is to be hoped that the post-Easter leaflet of the Forward Movement will be as wisely used as the Lenten one, or even more so. And the fact that the demand for it has not been artificially stimulated by any official body but has arisen spontaneously in the Church itself indicates that that will be the case.

To be happy at home is the ultimate aim of all ambition; the end to which every enterprise and labor tends. The strength of a republican nation is in the intelligent and well-ordered homes of the people.—Mrs. Sigourney.

God gives us all a web of life
And to each a pattern, meant
For us alone to weave, then may
We work and be content.
No matter though the road be rough,
The colors dimmed with tears,
Though woven blindly in the dark
God watches through the years.

He knows each pattern, and to Him,
Though married, it never seems
Too bad to ravel wholly out,
Because he knows our dreams,
And though we seem to sadly fail
Our heart's dream to make true,
He'll see beneath the colors dim
The thread of gold shine through!

—Unknown.

How much trouble he avoids who does not look to see what his neighbors says, or does, or thinks, but only to what he does himself, that it may be just and pure.—Marcus Aurelius.